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But of those who, on a small income, just keep out of debt, how many are there who are obliged to do so because they cannot get credit? There is nothing in the report to answer this question satisfactorily.

Again consider the increase in expense, which bears a discernible but irregular ratio to the increase in income. That it was not absolutely necessary to keep up the physical strength of the members of the family is clear, since so many families live and even save on smaller incomes. The increased expense was not made necessary by increased size in the family. The total expense per family for some 928 normal families in the United States, grouped by size of families, ranges from $443.59 for a family of two persons to $572 for a family of seven, a range of $129. But the increase of income under consideration ranges from $400 and $500 to $800, $900 and upwards. Moreover, as they stand side by side in the tables, the larger family spends much or little; but the small one often more. In fact an increased standard of living alone can account for the greater part of the increase in expenditure. As income increases, the standard of living is raised to correspond. The several items of expense, food, clothing, rent, etc., increase; but rarely does the item of savings.

FREDERICK W. MOORE.

University of Pennsylvania.

ENGLISH SOCIAL MOVEMENTS. By ROBERT ARCHEY WOODS, Lecturer at Andover Seminary and Head of the Andover House in Boston. New York: Scribner's Sons, 1891.

This little work on English social movements is full of suggestion to all who are interested in building up the people. Its method is descriptive and comprehensive, showing with much clearness what a great nation is doing with regard to the labor movement, socialism, university settlements and university extension, church work among the degraded, and general charitable and educational work.

Its easy style is due in part to the fact that a large portion

of the book is in the form of lectures recently delivered at Andover Seminary.

Mr. Woods is head of the Andover House in Boston, having previously spent six months in residence at Toynbee Hall in East London.

The leading characteristics of the work are these: It is written with deep sympathy for the "fourth estate" and a high regard for all who are spending time, strength and money for the elevation of the race; it holds that laborers should have shorter hours and better houses; that charities should be more intelligently administered both by the State and by private societies; that higher education should be extended; that the Christian church should awaken to a larger sense of its social responsibility.

A number of interesting experiments are described, showing the personality of the workers through their work, as, for instance, the following: A prize boxing ring in the basement of a ritualistic church, with crowded attendance, over which the rector in his cassock presides; the peculiarly successful series of social receptions and lectures, instituted in the Ancoates district, Manchester, by Mr. Rowley; the Charity Organization and its Secretary Mr. Lock, the most thoroughly informed gentlemen on charitable subjects in England; Toynbee Hall, established by the coöperation of University students who were appealed to by Mr. and Mrs Barnett; improved dwellings and the methods of Miss Octavia Hill. It would be interesting to speak at length of each of these, and others, but the limits of this notice permit but one, which is chosen from the first chapter and concerns the great dock laborers' strike of 1889 with its interesting leaders John Burns and Tom Mann.

Mr. Woods states that the trades unions in England, including the skilled mechanics, are slow to take up the fight for emancipating the casual laborers. Burns and Mann, however, both highly skilled mechanics, are exceptions, and have taken an intelligent interest in leading various strikes since boyhood.

"A visitor at Burns' home finds him at work at his desk, surrounded by books. They are the fruit of long self-denial. For the sake of some of them he has even gone hungry. The result is that he is a man of no little culture. He is always tasteful in his personal appearance and in his surroundings. He is fond of tracing the progress the dockers have made, by pointing out some touch of refinement in their conduct, or of beauty and comfort in their homes. On the other hand, he well deserves the title often given him, 'Honest John Burns,' as he exemplifies most fully the rugged virtues of temperance and straightforwardness, which are maintained by all the leaders of the new unionism. None of the officers of the central executive of the Dockers' Union use either intoxicating drinks or tobacco. Burns and Mann have incomes from their work of not more than $15 a week, an amount which they could easily earn at their trade.

"Tom Mann is no less interesting a character than John Burns. As a boy he worked in a coal mine. He came up to London at the age of twenty-one, and entered upon the trade of a machinist. Before the dock strike he had been engaged as secretary to a committee of leading London citizens, with Sir John Lubbock for its chairman, which undertook to have the hours of work for shop assistants materially reduced—a movement which resulted in the Shop Hours Regulation Act. Mann's work in the directing of the dock strike displayed a high order of courage and administrative ability; while only such high ideals as his are could have sustained him in his arduous task of organizing the Dockers' Union.

"It is doubtful whether any other two men in England of their years have such a wide-spread and hopeful influence. John Burns is thirty-two, though his recent work has made him look a dozen years older. Tom Mann is thirty-five. Their associates are of like age or younger. Much is justly said nowadays in admiration of young men's movements at the universities, in the church and in

politics; but, rightly considered, there is a still deeper meaning in this movement of the young men from the mines, the workshops and docks."

It is significant that the directors of Andover Seminary have established the Andover House in Boston, and have placed a lecturer upon social topics in the teaching force, thus calling prominently to the attention of religious leaders elsewhere and of Christian people generally the fact that a knowledge of modern social conditions is regarded as essential to the minister of the Gospel who is to cope with the evils of these times. How far—how very far are the rich and kindly up-town churches in all our cities, with their noble sermons and fine music and cushioned (mostly rented) pews, from any contact, even through a hired missionary, with the highways and hedges! How ignorant —how sinfully ignorant in many instances are pastors and people of the ways of the very poor, to whom the Saviour especially directed His work!

Let the modern Protestant church carefully ponder these words from Cardinal Manning:

"The outcast population—which is our rebuke, sin, shame, scandal, and will be our scourge, for our unchristian selfishness and neglect has created it."

P. W. AYRES.

Cincinnati.